HOW TO USE THE SUBJECT REFERENCES.

THE subject references lead the reader from the first clear mention of a great truth to the last. The first and last references (in parenthesis) are repeated each time, so that wherever a reader comes upon a subject he may recur to the first reference and follow the subject, or turn at once to the Summary at the last reference.

ILLUSTRATION

(at Mark 1. 1.)

b Gospel. vs. 1,14,15; Mk. 8.35. (Gen. 12.1-3; Rev. 14.6.)

Here *Gospel* is the subject; vs. 1, 14, 15 show where it is at that particular place; Mk. 8. 35 is the next reference in the chain, and the references in parenthesis are the first and last.

THE JEWISH-CHRISTIAN EPISTLES.

IN Hebrews, James, First and Second Peter, and Jude we have a group of inspired writings differing in important respects from Paul's Epistles. But this difference is in no sense one of conflict. All present the same Christ, the same salvation, the same morality. The difference is one of extension, of development. The Jewish-Christian writings deal with the elementary and foundational things of the Gospel, while to Paul was given the revelations concerning the Church, her place in the counsels of God, and the calling and hope of the believer as vitally united to Christ in the one Body.

The other characteristic difference is that while Paul has in view the body of true believers, who are therefore assuredly saved, the Judæo-Christian writers view the church as a professing body in which, during this age, the wheat and tares are mingled (Mt. 13. 24-30). Their writings, therefore, abound in warnings calculated to arouse and alarm the mere professor. A word of caution is, however, needful at this point. The persons warned are neither mere hypocrites, nor mere formalists. So far as it has gone their experiences are perfectly genuine. It is said of the supposed persons in Heb. 6. 4-9 that they had been "enlightened," and the same word is used in Heb. 10. 32, translated "illuminated." They are said, too, to have "tasted" of the heavenly gift, and again a word importing reality is used, for it occurs in Heb. 2. 9 of the death of Christ. The true point of the divine solicitude is expressed in verses 1 and 2. It is that they shall go on. They have made a real beginning, but it is not said of them that they have faith, and it *is* said (verse 9) that "things that accompany salvation" are "better." This fear lest beginners will "come short" is the theme of Heb. 3. 7-4. 3. The men in Matt. 7. 21-23 are not conscious hypocrites—they are utterly surprised at their exclusion. Characteristic contrasts are, Heb. 6. 4-6 with Rom. 8. 29-39; 2 Pet. 1. 10 with Phil. 1. 6. In this respect these Epistles group with Mt. 13.-23.; Acts 2.-9. The two Epistles of Peter, however, are less Jewish and more truly catholic than the other Jewish-Christian writings. He addresses, in his first Epistle, neither Jews as such, nor even Christian Jews of Jerusalem, or Judæa, but of the dispersion; while Second Peter is not distinctively Jewish at all.

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